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ACCULTURATION AND BICULTURALISM AMONG HISPANIC NAVY RECRUITS.(U)  
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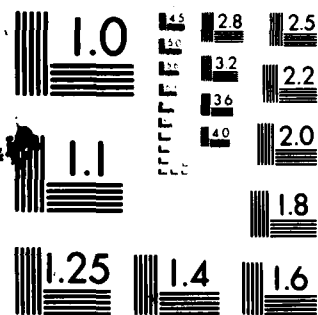
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→ relatives and (2) the extent to which the subject wishes to have mainstream co-workers and have his children attend mainstream schools.

Those Hispanic recruits who were low in acculturation indicated that they enjoy only or mostly Spanish television and movies, have mostly Hispanic friends and romantic partners, prefer Spanish-speaking neighborhoods, and would enjoy a celebration of their birthday with a Spanish musical program.

Those Hispanics who were more acculturated indicated that they enjoy both Spanish and English TV, movies, musical programs, and neighborhoods, and have some mainstream friends and romantic partners.

Finally, those who were highly acculturated indicated that they enjoy only English TV and movies, have many mainstream friends, neighbors, and romantic partners, and enjoy a mostly English musical program for their birthday.

These indices appear to be satisfactory for use in further studies of Hispanic and Mainstream Navy recruits.



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## Acculturation and Biculturalism among Hispanic Navy Recruits <sup>1</sup>

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In societies in which there are major discontinuities of culture, as when the majority and minority cultures are quite distinct, one should consider the extent to which minority group members have become acculturated to the mainstream culture as well as the extent to which both majority and minority individuals have become bicultural. The present paper first provides a conceptual analysis of acculturation and biculturalism. It then examines data obtained from Hispanics and Mainstream individuals in the U.S. to measure these constructs and to determine the construct validity of the obtained indices.

By culture we mean the human-made part of the environment (Herskovits, 1955). We must distinguish objective culture (e.g. roads, tools) from subjective culture (e.g. norms, values). As individuals become acculturated they begin to adopt aspects of both the objective and the subjective culture of another group. Obviously, this can happen in differing degrees. Furthermore, as individuals learn to use the norms and values of two different cultures, under differing situational conditions they become bicultural.

Much research on the acculturation/assimilation of ethnic groups in the United States makes use of the theoretical framework of Milton Gordon (1964). Gordon sees the functions of the ethnic group as (1) a basis for identity, (2) a patterned network of groups and institutions which enable individuals to confine their primary relationships to the ethnic group, and (3) as refracting national cultural patterns of behaviors and values. Gordon posits seven stages of assimilation. The first stage is called cultural or behavioral assimilation, more commonly referred to as

acculturation. Acculturation involves changes in cultural patterns of the ethnic group to those of the host society; this includes norms, roles and customs. The second stage is structural assimilation and this refers to the large-scale entrance of members of the ethnic group into the primary groups of the larger society. The later stages of assimilation deal with intermarriage, identification, and attitudinal, behavioral, and civic assimilation. Researchers usually focus on the first two stages. Stage one (cultural assimilation) is often measured in terms of relatively concrete and visible cultural traits such as dress, manners and language use.

On the other hand, Achor's (1978) research in a Mexican American barrio in Dallas, Texas, has led her to formulate a typology of four modes of adaptation to life in the United States. Insulationists, i.e. those who are turned inward toward the ethnic group, view the larger society as relatively alien and hostile and they tend to stress their ethnicity and certain traditional customs and values. Accomodationists are those who are primarily oriented toward the Anglo world; they are oriented toward Anglo standards of behavior and values and they tend to look outside of the barrio for their relationships. Ethnicity is deemphasized and some may even try to pass as members of the majority group. This strategy, Achor notes, has its own particular risks and costs. Mobilizationists are those who pursue a more bicultural strategy. They tend to be concerned about local issues and are politically active. In order to further their interests, mobilizationists must be competent to operate in two different worlds, the barrio and the outside. Lastly, Achor notes that there is a fourth response, that of alienation in which people do not feel firmly rooted in a given ethnic identification. Family and drug problems can ensue.

Rogg's (1974) research on the Cubans of West New York, New Jersey focuses on the processes of cultural assimilation, Gordon's first stage.

She divides this stage into two parts, acculturation and personal adjustment. Acculturation is defined as the extent to which immigrants have learned the norms, roles and customs of the host society and how effectively they have internalized them. Personal adjustment, on the other hand, attempts to measure the psychological contentment with the new country and the ability to handle problems and frustrations. Rogg investigated this in part by looking at figures on welfare and hospitalization, school drop-out rates and delinquency while noting that it is difficult to obtain measures in the areas of family and occupational adjustment. Her research supports Gordon's (1964) hypothesis that class differences are more important than ethnic differences, and she predicts that middle-class immigrants will assimilate more rapidly than lower-class immigrants.

Padilla's (1980) research with Mexican Americans in California confirms Rogg's hypothesis regarding the effect of socio-economic status on acculturation although his work is based on a different model of acculturation. Padilla's research and that of his associates (e.g., Keefe, 1980) reflect a model of acculturation that includes two basic components: Cultural Awareness (that includes cultural heritage and identification, language preference and use, and social behavior orientation) and Ethnic Loyalty (that reflects perceived discrimination, cultural pride and affiliation). Data from 381 respondents showed not only the psychometric strength of the model but also the fact that levels of acculturation increased as a function of income, ethnic density of neighborhood and generational level while no differences could be attributed to the respondents' sex. Educational level showed average levels of acculturation for the highly educated probably reflecting actual biculturalism.

Szapocznik, Scopetta, Kurtines and Aranalde (1978), in research on Cubans, devised measures of behavioral and value acculturation. Areas

covered in their behavioral acculturation questionnaire included items on food, language, music, TV programs, dances, books and magazines, radio programs and ways of celebrating events. On the whole, they found that the behavioral rather than the value questionnaire was the most reliable and valid measure of acculturation. Their research indicates that inter-generational acculturational differences develop because younger members of the family acculturate more rapidly than older family members.

Santisteban (Note 1), in a recent review of the literature, describes a number of basic works on acculturation/assimilation. He notes that Johnson (1963) advanced a model similar to that of Gordon in which behavioral assimilation is distinguished from structural assimilation. Weinstock (1964), who was interested in the acculturation of Hungarian immigrants, found that knowledge of English was not a reliable index of acculturation. Rather, the number of majority culture friends and mass media preferences were found to be more reliable indicators of acculturation. Furthermore, affiliation with ethnic churches was found to be negatively related to acculturation. Santisteban notes that Carballo (1970) identified two sets of variables in acculturation, antecedent and intervening variables. Education, occupation, urban-industrial background and cognitive exposure are antecedent variables whereas satisfaction with the new culture is an example of an intervening variable. He also distinguishes between "attitudinal" acculturation and "behavioral" acculturation, and concludes that often those who see the United States as offering more opportunities are more attitudinally predisposed to integration but are often those who are the least able to be behaviorally adaptable.

Generally, the longer individuals live in another culture the more acculturated they become. However, acculturation rates differ. Older people acculturate less rapidly than younger individuals. The result is



that a generation gap develops which has negative implications for mental health (Szapocznik, et al., 1978; Santisteban, Szapocznik & Rio, Note 2). Furthermore, in a multicultural environment good adjustment requires biculturalism. Szapocznik and Kurtines (1980) argue that individuals who live in a bicultural context and who are either underacculturated (do not know how to interact with the mainstream) or overacculturated (reject their own original culture) do not have the flexibility to cope with their entire social environment and become maladjusted.

There is also a suggestion in the literature reviewed by Berry (1980), Santisteban (Note 1), and Vargas (Note 3) that the acculturation process may be accompanied by stresses which result in the increased abuse of drugs (e.g. Padilla, Padilla, Ramirez, Morales & Olmedo, 1977), suicide (Hatcher & Hatcher, 1975), and less emphasis on family control and on moral-religious viewpoints. Berry and Annis (1974) further suggest that acculturative stress varies as a function of the degree of divergence between traditional cultural behaviors and behaviors which characterize the host community, and as a function of the acculturative pressures in that community.

Furthermore, acculturation research suggests that changes occur in both directions, i.e. sometimes there are changes in the majority culture in the direction of the minority culture. There are also changes in the minority culture which exhibit time lag, such as when the minority retains a version of the subjective culture that was characteristic of the majority culture at a previous historical period (Moerk, 1974).

A number of strategies have been used to measure acculturation although most recent research follow a psychometric approach to the study of acculturation (Olmedo, 1979). One can investigate the responses of individuals who belong to different generations (e.g. Knight & Kagna, 1977), or ask questions that reflect sociocultural information (e.g. Padilla, 1980) as well as subjective culture variables (e.g. meaning of key words) as was

done by Olmedo, Martinez and Martinez (1978), or examine the preferences of individuals for situations where only individuals from one or the other group or an equal number of each are the main actors (e.g. Ramirez, Garza & Cox, 1980). In most cases then, the usual strategy includes asking the respondent to answer items regarding languages used by the subject, the social behavior of the subject with members of various ethnic groups, the composition of the neighborhood in which the subject lives, etc.

Conceptually, high acculturation implies that the minority group members (e.g. Hispanic) respond to these questions in the same manner as Mainstream individuals. Biculturalism, on the other hand, reflects an orientation in which both minority and Mainstream subjective culture elements are found in equal proportions and the subject indicates that ideal patterns of social behavior are influenced by both cultural norms and depend upon the situation.

The data of the present study are part of a larger project that examines the subjective cultures of Hispanics and Mainstream individuals in the United States. A biographical information questionnaire obtained reactions to several items that have some relationship to acculturation and biculturalism.

#### Method

Inspection of the previous methods for the measurement of acculturation (Cuellar, Harris & Jasso, 1980; Szapocznik, Scopetta, Kurtines & Aranalde, 1978; Olmedo, Martinez & Martinez, 1978; Padilla, 1980) and biculturalism (Ramirez, Garza & Cox, 1980) resulted in a list of non-overlapping biographical and preferences items. A Personal Background Information Form was constructed which included these items.

One hundred and thirty one Hispanics and 130 Mainstream recruits, while being processed into Navy jobs, responded to this form as part of a larger study of the perceptions of the social environment by these recruits. In each of the three

Navy recruiting stations (Florida, California and Illinois) when a Spanish surname recruit was to be classified, the classification officer checked the recruit's self-identity on an application form completed by all recruits on which "Hispanic" was one of the ways the applicant could describe himself. If the Spanish-surname recruit had selected the "Hispanic" self-identification label, he was asked to complete a number of questionnaires. At that time another recruit (with a non-Spanish surname) was randomly selected and given the same questionnaires. These are the Mainstream subjects of the present paper.

The acculturation items were scored so that the higher the number the more mainstream was the individual's background, viewpoint, or reported behavior. The biculturalism items were scored so that the higher the number the more bicultural was the subject's reported behavior or attitude. To permit correlations among the acculturation and biculturalism indices the items that measured acculturation were entirely different from the items that measured biculturalism. For example, an acculturation item asked "What languages did you speak with your parents at home?" The most acculturated response was "English only"; the least, "Spanish only"; at intermediate levels were the responses "Mostly Spanish, some English," "Equally English and Spanish," and "Mostly English, some Spanish." An example of a biculturalism item is "When you watch TV, what type of shows do you prefer?" The highest score is given to the answer "Equally shows in English and in Spanish"; an intermediate score "Mostly shows in Spanish" and "Mostly shows in English" and the lowest scores were given for "Only shows in Spanish" and "Only shows in English."

A principal factor analysis was carried out on the acculturation and biculturalism items separately. Communalities were estimated through a procedure in which the program determines the number of factors to be extracted from the original correlation matrix, and replaces the main

diagonal elements of the correlation matrix with initial estimates of communalities computed as the squared multiple correlation between a given variable and the remaining variables in the matrix. Next, it extracts the same number of factors from this reduced matrix and continues iterating until the communality estimates become stable.

### Results

The factor analysis of the Hispanic data based on the acculturation items indicated that nine factors had eigenvalues greater than one. However, the percent variance accounted for and the increments in variance accounted for suggested that a two-factor solution was most appropriate. This solution accounted for 37 percent of the total variance.

The two factor matrix was rotated obliquely to simple structure. The two factors correlated .15 with one another. Table 1 shows the factor loadings which reached at least .5 on one factor and less than .2 on the other factor. Factor 1 reflects the subject's family and life history. It could be labeled the Family History factor. Factor 2 reflects the subject's preferences for the ethnicity of his children's school mates and his own co-workers. It is named Ideal/Social Acculturation to reflect the subject's aspiration to become absorbed in the U.S. mainstream.

The factor analysis of the Mainstream data indicated that two factors also accounted for 46 percent of the variance.

Two acculturation indices, labeled ACF1 and ACF2, were computed based on the items that were common to the Hispanic and Mainstream factors. A simple t-test demonstrated that the Hispanic subjects were less acculturated than the Mainstream subjects on both those indices.

Separate factor analyses of the Hispanic and Mainstream data based on the biculturalism items were carried out, since the meaning of these items may not be the same for these groups. Clearly, for a Mainstream individual

biculturalism is not especially functional, unless he happens to live in a bicultural social environment such as Miami, Florida. For a Hispanic, on the other hand, biculturalism is functional and highly desirable (see discussion above). In addition, separate analyses were required by the fact that we asked some questions of the Hispanic subjects (e.g. about watching mostly Spanish vs. mostly English TV) which we did not ask of the Mainstream subjects, who might have found such a question meaningless or silly.

Factor analysis of the Hispanic biculturalism items indicated that a three-factor solution accounted for 57 percent of the total variance. Oblique rotation to simple structure gave the loadings that appear in Table 2.

The first factor consists of items that reflect reported preference of both Spanish and English music, TV, and movies. It may be labeled Media Biculturalism. The second factor includes items that reflect the subject's interactions with people of other ethnic groups, in friendship and romantic relationships. It was labeled Interaction Biculturalism. The third factor reflected the subject's preferences for a mixed (both Spanish and English) ethnic neighborhood and musical program during his birthday celebration. Given that both music and the concept of an ideal neighborhood are environmental stimuli with strong affective elements, Environmental/Affective Biculturalism captures the meaning of this set of loadings. It is interesting to note that Media Biculturalism was not related to either Interaction ( $r=-.06$ ) or Environmental/Affective Biculturalism ( $r=-.07$ ).

Factor analysis of the Mainstream biculturalism items resulted in two factors which accounted for 69 percent of the total variance. The correspondence of the Hispanic and Mainstream factors is relatively good. Only one item (which asked about what ethnic group the subject would like to learn more if he had a chance) did not load on any of the Hispanic factors.

The main difference between the Hispanic and Mainstream factors is that in the case of the latter the Interaction and Affective Biculturalism factors are highly related ( $r=.50$ ). For this reason, for the Mainstream respondents, we grouped the four items that constitute these two factors into a single General Biculturalism factor.

#### Validation of the Indices

A list of hypotheses was developed to validate the indices. These hypotheses took into account both the conceptual analyses of the meaning of acculturation and biculturalism and the structure and meaning of the data which resulted in the particular acculturation and biculturalism indices.

Hypothesis 1. For the Mainstream sample, there will be no relationship between Family History and General Biculturalism (this hypothesis reflects the expectation that there will be little variance within the former factor in this sample).

Hypothesis 2. For the Mainstream sample, the higher the Ideal-Social Acculturation the lower the General Biculturalism. (The former factor for this sample reflects ethnocentrism, hence it should be negatively related to biculturalism.)

Hypothesis 3: For the Hispanic sample, acculturation and biculturalism will be related according to an inverted U-function.

This hypothesis reflects the observation that Hispanics are not bicultural in the barrio; when they are acculturated they are bicultural; when they become extremely acculturated they no longer know Spanish and hence may be less bicultural.

Pearson correlations among the indices provided the following results: Contrary to Hypothesis 1 there was a relationship between Family History Acculturation and Biculturalism in the Mainstream sample. The relationship was not strong ( $r=-.18$ ;  $p<.03$ ), but it was significant. It suggests that

those of the Mainstream who have mostly American born relatives are less likely to be bicultural. We had expected that the range of acculturation would be too small to obtain a correlation. That expectation was not supported.

As predicted by Hypothesis 2, for the Mainstream sample, there was a negative correlation between Ideal-Social Acculturation and General Biculturalism ( $r = -.32$ ;  $p < .001$ ). This is again not surprising: subjects who want their children to attend Anglo schools and want to have Anglo co-workers are also less bicultural.

The third hypothesis received mixed support, depending on which particular index of acculturation was used. Specifically, the relationship between Family History Acculturation and Media Biculturalism, for Hispanics, was negative ( $r = -.46$ ;  $p < .001$ ). Consistently with this finding, the relationship between Ideal-Social Acculturation and Media Biculturalism was negative ( $r = -.26$ ;  $p < .001$ ).

Ideal-Social Acculturation was related to Interaction Biculturalism ( $r = .29$ ;  $p < .001$ ) and Environmental/Affective Biculturalism ( $r = .17$ ;  $p < .03$ ). Family History Acculturation was not linked to Environmental/Affective ( $r = -.07$ ) but was linked to Interaction Biculturalism ( $r = .20$ ;  $p < .02$ ). A stepwise multiple regression analysis, with the biculturalism indices as dependent variables and the acculturation indexes and their squares as the independent variables showed that the relationship between acculturation and Media and Interaction Biculturalism was not linear (see Table 3); but acculturation and Environmental/Affective Biculturalism did not show such a non-linear pattern.

#### Additional Links between Acculturation and Biculturalism

For the Hispanic sample there were some additional relationships between the acculturation and biculturalism indices. Media Biculturalism was negatively related ( $r = -.26$ ;  $p < .001$ ) to Ideal-Social Acculturation and

Interaction Biculturalism ( $r = -.18$ ;  $p < .02$ ). Thus use of both English and Spanish mass media is linked to (1) having mainstream co-workers, and to (2) being linked to both members of the Mainstream and the Hispanic culture in friendship and even romantic relationships. A Family History which involves contact with the Mainstream is linked to less Media Biculturalism ( $r = -.46$ ;  $p < .001$ ) and is weakly linked to Interaction Biculturalism ( $r = .19$ ;  $p < .02$ ) while it is unrelated to Environmental/Affective Biculturalism ( $r = -.09$ , ns). Interaction Biculturalism is unrelated to Environmental/Affective Biculturalism ( $r = .03$ , ns).

In summary, Media and Interaction Biculturalism are negatively related but unrelated to Environmental/Affective Biculturalism. In other words, Hispanics who use both Spanish and English media are less likely to engage in friendship and romantic relationships with the Mainstream. When Hispanics become acculturated (and this holds for both our indices) they are more likely to become engaged in friendship and romantic relationships with mainstream individuals. They also are more likely to want to live in a mainstream neighborhood and to have both English and Spanish music at their birthdate celebrations. But as Hispanics become acculturated their use of both Spanish and English media changes: when they are low in acculturation they do not use both kinds of media; when they are relatively high they use both; when they are extremely high they again do not use both media.

These data can be translated to three profiles of Hispanics:

Profile 1: Low Acculturation

Media, Interaction, Environmental/Affective biculturalism is low, i.e. they use Spanish media, interact with Spanish speakers, listen to Spanish music, and want to live in Spanish environments.

Profile 2: High Acculturation

Use both English and Spanish media; have some mainstream friends; have some mainstream romantic attachments; like some mainstream neighbors; like some English music in celebrations.



### Profile 3: Very High Acculturation

Uses only English media; has many mainstream friendships; has many mainstream romantic relationships; has many mainstream neighbors; likes mostly English music for celebration.

### Links to Socio-Economic Level and Modernity

In the present study we also had data on socio-economic status (measured by questions concerning family income, father's occupation, mother's occupation and the perceptions of having been poor or rich while growing up) and modernity [measured with the 24 items from the Inkeles and Smith (1974) modernity scale, which had the highest validities in previous work]. In our study the relationship between socio-economic status and modernity was  $r=.09$  (ns).

One might expect the more acculturated Hispanics to be more "modern," but this was not the case. In fact, the relationship was negative ( $r=-.16$ ;  $p<.05$ ).

A simple t-test indicated that the Mainstream sample had a higher socio-economic status than the Hispanics ( $t=3.1$ ;  $p<.002$ ). However, they did not differ in modernity.

### Discussion and Conclusions

The indices of acculturation and biculturalism developed in the present study appear to be adequate. They do show the kinds of relationships that one might expect from conceptual analyses of these constructs although our data did not produce factor structures that resembled Padilla's Ethnic Loyalty and Cultural Awareness components of acculturation or the strong effect of language preference and use in explaining acculturation as found by Padilla (1980) and others. These discrepancies could be attributable to the differences in age of the samples (Padilla's subjects for example, were generally adults while our respondents were young adults) and to the

possible self-selection bias introduced in our data by the fact that our respondents were all Navy recruits. These differences regarding the role of language preference are also interesting when comparing Szapocznik et al.'s (1978) data with our results since the samples are more comparable in terms of age. Szapocznik et al., like Padilla, found high loadings for language preference, a result that was not confirmed by our data although the three studies agree on the significance of the language of the media in acculturation indices. It seems then, that the preference for ethnic media is a more general indicator of acculturation than other behavioral indices such as language preference, at least as reflected by the three studies previously mentioned. On the other hand, Cuellar, Harris and Jasso (1980) in their study with Mexican Americans in Texas agree with Padilla's findings on the overall significance of language use as an acculturation index. Unfortunately, Cuellar et al. did not report the loadings obtained for ethnic media and other behavioral indices included in their scale.

As expected, we found that in the case of the Mainstream sample, the higher the ideal social acculturation (which is a measure of ethnocentrism) the lower the general biculturalism level. In the case of the Hispanic sample, acculturation was found to be linked to biculturalism. However, again as expected at very high levels of acculturation the Hispanics are less bicultural on one of our indices. Furthermore, acculturation and biculturalism were not linked with modernity.

It appears that the Navy is recruiting Hispanics who are of lower socio-economic level than the Mainstream recruits who are equally modern as the latter.

In conclusion the indices of acculturation and biculturalism that we developed provide a good fit to what might be expected about these phenomena. The specific description of Hispanic acculturation and biculturalism seems quite reasonable. That is, Hispanics do vary on acculturation and there

are two ways to index this: (1) by the number of U.S.-born relatives that they have and (2) by the extent to which they wish to work with mainstream co-workers and have their children attend mainstream schools.

Those Hispanics who are low in acculturation, as measured by those indices, enjoy mostly Spanish music, TV, and movies, have mostly Hispanic friends and romantic partners, and prefer to live in Spanish-speaking neighborhoods and to celebrate with a program of Spanish music.

Those who are more acculturated enjoy both Spanish and English TV, movies, and music, have some mainstream friends and romantic partners, and enjoy ethnically mixed neighborhoods and musical programs.

Finally, those who are highly acculturated enjoy only English TV and movies, have many mainstream friends and romantic partners, as well as neighbors, and enjoy a mostly English musical program for their birthday celebration.

Table 1: Factor Loadings of the Acculturation Items that have Non-trivial Loadings

<u>Item</u>	(Hispanic Data) (n=81)*		(Mainstream Data) (n=79)*	
	<u>Factor 1</u>	<u>Factor 2</u>	<u>F1</u>	<u>F2</u>
Length of Stay in the U.S. (high)	.71	-.14		
Birthplace in U.S. (high); in Mexico, etc. (low)	.58	.00	-.21	.28
Father's birthplace in U.S. (high); in Mexico, etc. (low)	.65	.16	.10	.77
Mother's birthplace in U.S. (high); in Mexico, etc. (low)	.64	.14	.17	.77
Citizenship of close relatives U.S. (high)	.55	.07	-.15	.61
Lived mostly in the U.S. (high); in Hispanic countries (low)	.74	-.15	.17	.15
Lived mostly in Anglo environments (high); in Hispanic (low)	.77	-.05	-.09	-.07
Would like own children to attend Anglo schools	-.02	.59	.87	.00
Would like Anglo co-workers	.12	.65	.72	-.12
	Family History	Ideal - Social	Ideal - Social	Family History

\* Ns are partial because this analysis was completed before all the data was collected.

Table 2: Factor Loadings of the Biculturalism Items

(Hispanic Data)			
(n=82)*			
	<u>F1</u>	<u>F2</u>	<u>F3</u>
Ethnicity of closest friend	.02	.56	.09
Ethnicity of romantic partner	.15	.80	.19
Ideal neighborhood	.00	.38	.59
Ideal music for birthday	.16	.01	.79
Music preference	.77	.16	.18
TV preference	.86	.10	.02
Movie preference	.80	-.03	.10

(Mainstream Data)		
(n=79)*		
	<u>F1</u>	<u>F2</u>
Ethnicity of closest friend	.22	.73
Ethnicity of romantic partner	.26	.62
Ideal neighborhood	.60	.35
Ideal music for birthday	.76	.24

General

Biculturalism

\*Ns are partial because this analysis was completed before all the data was collected.

Table 3: Stepwise Regression of Biculturalism and Acculturation Indices  
for Hispanics

(N=131)

<u>Dependent Variables</u>	<u>Independent Variables</u>	<u>Multiple R</u>	<u>b</u>	<u>F to include</u>	<u>Significance of inclusion</u>
Media	1. (Family History) <sup>2</sup>	.31	-1.44	13.9	p < .001
Biculturalism	2. Family History	.41	1.19	10.9	p < .001
	1. (Ideal-Social Acculturation) <sup>2</sup>	.17	- .97	3.6	p < .07
	2. (Ideal-Social Acculturation)	.30	.85	9.2	p < .005
Interaction	1. (Family History) <sup>2</sup>	.14	.14	2.6	ns
Biculturalism	1. (Ideal-Social Acculturation) <sup>2</sup>	.22	.12	6.4	p < .05
	2. (Ideal-Social Acculturation)	.22	.11	.1	ns
Environmental/ Affective	1. (Family History) <sup>2</sup>	.09	- .16	1.1	ns
Biculturation	2. (Ideal-Social Acculturation)	.12	.24	1.9	ns

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Footnotes

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